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PART I

So, first something pleasant, and then I say, that then I can say something unpleasant; but even the pleasantness has a little unpleasantness mixed with it. Yesterday was George's birthday. Now, I don't know even if he wants me to mention it, but I have to, because a terrible thing happened. I forgot it. Two or three weeks ago looking over a little list, I remembered, 4th of July, ah yes, Georgie's birthday. Then, of course, many things happened at the Barn, and I was very much engaged the whole day, and it just disappeared. Now exactly with George here I didn't want to forget because he means a great deal to all of us, and now I'm trying to make amends and to remember because Georgie and, of course, Lotus provide us every Friday with this kind of possibility. And I've said something about it before, you probably remember. And those who were not there then, for them it is necessary to come to the realization that many things do not just happen, but that we many times accept it as if nothing has happened before, and sometimes as if you are entitled to it, and that you consider this gradually almost like breathing. You don't think about it anymore because, of course, you breathe, so, of course, Friday there is this house, a lot of people , a lot of stuff moved, dishes, coffee, atmosphere even. If it is warm, peopl complain. Why is it many times you go home without offering anything to help, and, of course, it's all human nature and I know that. And perhaps, for that reason, it's very good that there is once a year at least, a day when you can give an account to yourself of yourself in your relation towards Georgie. And this is what I would like: that for one moment you try to atone in all the different things that you perhaps can remember, when you were not for Georgie, but you should have been. It may be very small because maybe you don't know so much about him, but what belongs to him is also represented by this where we sit and what has been your attitude towards that. The question of gratitude: how much do you actually live

as a result of other people actually doing something for you; and to what extent do you acknowledge in the proper way without sentimentality. how much do you acknowledge that that is taken by you, taken, and that it has given you, at times, food.

You see, I'm not talking about music; I'm not talking about sometimes what I say; I'm talking now about something that is created as an atmosphere of that in which you now sit and sometimes perhaps bask in it. And so, when you drink to Georgie, in a very special way; not just saying,'Georgie, a happy year; much more,...'Georgie, in this coming year I will not forget what you mean for me, thank you.

To Georgie and Lotus who belongs. (TOAST)

As long as we have the Barn, I don't think I will ever run out of remarks. Every day something happens, a little unforseen more or less foreseen, but sometimes it turns out a little differently than one hopes, and I'm afraid that I will have to continue to tell you all the time what is my idea of the Barn.

Now, I know we're a mixed kind of a group, some young,some a little older, some do not understand and possibly couldn't understand; others who are a little older can understand and do. Responsibility is not as yet the way it ought to be; but you know, for me the Barn is an event. It's almost part of my life. To what extent it belongs there, I don't know, because it probably could be many things that belong to the end of a person's life as an accumulation of the variety of different things and experiences that he has had; he has then sometimes a choice to go in different direction.

Whatever made me think that we should have this kind of a central place,

and whatever I hoped for, and whatever I still think is possible, every onee in a while I start to question it, which is, of course, logical; what am I doing and why and do I do it right, and I question myself. I don't need criticism, particularly from others, because I'm used to look at myself, very often, in a certain way of placing what I've done in a certain light, or a different light, or a different background. And I still come to conclusion that the Barn for me is an unusual holy place, holy, I mean sacred. It is to some extent a temple, it's a prayer, a place for prayer because it's a place for work, and it is a place for physical work, and it's a place where people can come and really work. And then when they come there, I don't compare it to a church, but perhaps a temple is better, like a Japanese temple when you want to get in, you take your shoes off. You have respect, like in Holland where they were wearing wooden shoes, and they still do, they never can get into the house with the wooden shoes on, they come in on their stocking feet. They have respect for the house.

I wish respect for the Barn. I wish behavior; we already have talked about appearance; behavior to be such that there is respect and that one works, and that one sits when necessary, and that one does not gossip, and that one does not missuse certain places. And I can give you examples I tald jokingly, of course, about the red light and the blinking red light, and, of course, by this time you have forgotten, which, of course, is usual. I've mentioned about cleaning up, and I have mentioned thexxxbx about working up to a certain time, then something else or go home. These things are not understood and you think maybe that when I say up to, let's say 5:00, or 4:30 that I'm like the schoolmaster insisting that you do your duty. It's entirely different. I want you to learn to set a law for yourself, and to find out what your rebellion is every once in a while, that you don't want to do certain things partly because your body doesn't want it and partly because your mind you thinkixxx think

is so brilliant that you know better; but there is no level of your being and you follow certain whims as you feel like it and it is quite wrong, of course, it is quite wrong, and also you don't believe that I mean it. And I got angry Sunday and also I got angry at a few people of the seven who were still there who did not realize that it was their responsibility to give an example and to have everybody work until a certain time. Those are, you might say, minor things. The're not minor at all. I've said many times and I will say time and time again, when you get there and the car is parked properly, and perhaps you come to the kitchen and you enter the door, there is something that you have to remember. I cannot put up signs,and I cannot rely that you see things because you don't, and that your occupied with yourself, I understand that, but at that time you have to be occupied by the Barn, by other people, by the purpose why you come, what you want to do.

What is consciousness? Do you know when a man starts to live more and more with the accent on the central place of his existence and considers the periphery like a circle? When he starts to operate more and more on his inner life, and finally, if he can, reaches a point where everything is always the same, and where it is not necessary anymore to turn around to see something different because its already there. You might say that is the point where he really is himself and that from there, that particular place, the radii go out to the circumference. And the circumference of a man are his manifestations, that is the part of the circle that he uses for his own explanations or indication of what his personality is. And there is a segment, sometimes wide, dependent on how wide the part of the circumference of the circle is, that you manifestations will occupy. One must not forget that life exists in the totality of all manifestations; one must not forget that life is not just the poised kind of a idea that we have of a person who does not fly off the handle or doesn't know anymore what it is to be angry. For us,life

life and the wish to become conscious. It is not a wish for a nirvana where everything stops. Our wish for work is to be in the midst of activity as a central point in activity, and partaking of activity in all forms. So, consciousness does not mean a holy face; it does not mean to be quite; it does not mean always having a serious expression; it does not mean that you walk slowly; it does not mean that you have to have a certain form of behavior which we in ordinary life associate with religion. It's perfectly correct to be angry at each other, and really let off steam, and still be conscious. All forms of behavior of the segment which gradually when one is taking part, when that what is 'I', now full grown, is again and again directed towards the circumference in order to help the personality out, to really quide it and to show what it is from the standpoint of 'I', and not from the standpoint of 'IT'; and that because of that, this gradually, this 'IT' starts to show that it is affected by the presence of 'I', and that then in that partaking of the activity, the 'I' is the guide which is the consciousness, and that what has been fed, that what has been obtained from the center is one's conscience. Because magnetic center is very close to the state of one's conscience, and that is why one goes to the center of all things of one's own being, in order to receive from there the force to change the force which is an attraction and when it is not tangential, stays on the circumference,now becoming centripetal and starts to spread out from the center towards that what is around it as a circle and including in that, all segments of the circle. So that a man when he can become conscience and harmonious, has the whole circle to play with. One sound never makes harmony, it's beautiful but it is not harmony.

When I wish to play on my life, and I wish to have my life as a body representing certain things within me of a different nature than is usual in this world, and I call them consciousness and conscience as two different kinds of things which I now have endowed with the possibility of becoming

objective, then when I wish to become harmonious, I have to strike note after note and together simulaneously introduce into each note all the over tones and let them sink thru totally in a certain, I always call it a stramene of something that is a background against which one embroders all the different possibilities of life, embroidering so that one is in life that what is needed in life to be under any condition, wherever, whatever maybe asked in realation to that what is needed. For that you have to have a little experimentation. That means the extending of that segment of the circle which is now your own little world into that what are the possibilities of exploring, adventure of finding out how it is, how does the other side of the circle live, and that you are there with 'I' guiding so that you can come back again. You don't have to run away; you don't because you stay on the circle. Your constantly pulled back by the center. This is what I mean when a person says, I have to have a certain attitude at the Barn, that you don't misunderstand what I mean. I don't mean it cuts down your life; it means your life is much more enlarged, if you actually understand it. But it has to include things that belong, even if they belong to the circle, they are bound to your inner life, and this is not there, and it takes certain forms which I have prescribed and I think we will continue to adhere to them. One is attire and the other is, as you remember, drugs, but we don't talk about that now. I now talk about attire. I talk now about a Barn which is to be used for work by grown up people or those who aspire to be. That lets out entirely all children because the Barn is absolutely not useful for the children; but the children, of course, are useful for the parents and the parents are interested in work. So, we are between the devil and the deep sea, I know it. And every once in a while the children are disturbing because one wishes to remember that one wants to grow up and not to be reminded that one was a child; and this problem now, what will we do, and the reason why it becomes urgent is ~~this xxx aftex~~ this afternoon two people or three people came from the West Coast with two children. Of course, I knew of one that was coming, I did not know the others; I did not know why

they even came, but aside that, the Barn may have certain attractions; and what I understand now, I didn't see much, I didn't hear much, and I had to leave; the children are running around naked. You see, the Barn is a holy place, it's not for naked little children because the Mother does not want to attend to them. So, I will make a rule, no children in the kitchen unless they're eating; no children in the rest of the Barn except upstaris where people sleep, on that side; if it is warm, the children can play outside, where the big door is; but not in the field unless the Mother is with them. Children can not be left by themselves, always someone will have to be there, if it's the Mother it's logical; if it's a baby sitter, it's also possible, but you see I'm not going to have the emphasis on taking care of children. I don't want children to be heard at all, and in certain cases not to be seen at all; but they can be there when sometimes the Mothers or the Fathers would like to come for works sake, and I hope then that not all their time is taken up by having to take care of the children; but we're going to restrict them to a certain section, so that the Barn is not affected by the particular noises or the attemtion that little children will demand. And you cannot blame them, but they are not going to be so demanding that they prevent tother people from working. So, I want to say that because maybe tomorrow morning I may not be there, since we have a few things to do, and bring stuff from Brewster; but I will be there later and whoever is in charge, I will tell. This is going to happen tomorrow, it will affect all of us, it will make an adjustment for certain people and it is not easy, and if there are special cases we can always talk about it. Why am I so hard on the children and the Mothers, in order to be more fair to the people who have no responsibility of that kind, it's very simple. I want you people to work here, so that I can demand of you the proper attitude. I've said many times, it's my Barn, in my name, and therefore I make the rules, until it is suffieiently full grown, and then it is a heritage you can keep. Why is it so difficult for all of you to understand these kind of things? Why don't you came and say, this, if it is my responsibility, I wish to do this, can I do

this? Very definite, not in a general way, can I help; sure you can always help, that's not the point, your attitude, what is there that you contribute. I've said many times, you can come to the Barn and take and take, and I hope you do. There is enough to take. What do you bring? How do you help maintain it, not by driving in a couple of nails, you know I don't mean that; by your level of being by what you are as a person, properly ~~dressed~~ dressed, or at least having something that is correct for whatever work you will be doing. So, again I scold you, I say for your own good, maybe you don't believe that, and you don't like what I am saying; of course, you know, I don't care. I say these things because I know what they are supposed to be and I know what I have in mind with the Barn, an unusual kind of a thing. It is like a place where Abraham went after he came out of Egypt, and where afterwards the Macarbre was found near Mecca; that's the Barn, that is where the holy place is, where there was a little bit of a temple and a church, and people went there in order to be cured, because they wanted to take part in that atmosphere that was created. I wish with all the power that we do have, people to work in such a way that something of their atmosphere becomes in that Barn, attached to it, very much like horses, when they are in a Barn leave a certaib smell; that kind of atmosphere of a spiritual existence of people could be there, but you have to bring it and you have to make it, and you have to maintain it, and then you have to be willing to let it go because if you take it along with you, you're a very poor giver, and you don't even know what it is to give because in leaving it at the Barn, you receive much and much more than that even what you leave as value, buy maybe a long time before you can learn that.

I say this in general for those who come tomorrow, or Sunday, or in the future. It will be a little while before it starts to penetrate, it doesn't matter, I won't run out of patience; but I wish , when you can to help, I wish really that you remember and in that way that you share a responsibility and don't be obnoxious, don't be lazy, don't be critical,

There's more than enough to be critical about. There are many things that of course fall by the wayside, many things that perhaps ought to be done, you think, ought to be done first; and maybe, and who knows, and if you were in charge, maybe you would do them first, but some decisions have to be made every once in a while, and we do it. There are a few of us, we do talk about it and we try to find the best way for everybody, if we can, but if you can contribute something really solid and not ephereral or not etherial, or not blue sky, but really something that has reason, I say not a criticism, I think we know we know much what ought to be changed and you put up with a lot of things,also that I know, but still the attitude is what can I do further to help. The kitchen will be a place for cooking and maybe eating, it is not going to be a place for typing. The Barn is not a place for sleeping, it is only temporarily an accomindath for some people who don't know which way to go, then they have to find a place. And also the California people whenever they come, they have to find a place outside the Barn; as I say for a couple of nights it is alright, no objections! The only personswho stay at the Barn is myself and Margie, and I do that for a very special reason. I so not mind if you question it, but I will not give you an answer, so don't compare yourself. And for each person who comes to the Barn, that is the requirement, that they look around and find something where they can live and when they wish to come to the Barn let them come honestly, not just happen to drop in when they feel like it. A day at the Barn is like a work day during the week. It's hard enough, it's hard enough for me but that's nothing. I don't mind the hammering on the floor, but I do mind that what we talk about before and just two poeple show up when everybody knew that the 4th of July was going to be the kind of a time we were trying to do something to that floor, and where were they, even yesterday. You see, it is not right when you promise, you must do it. When you cannot do it, let me know or let somebody know.

When you come to the Barn to work, any kind of work, sometimes work you

would like to do at the Barn, although it may be a little personal, it may also be in relation to that what you would like as dexterity. Don't think that the Barn, I say it quite advisedly, a garage where you fix your car, but the Barn can be used for typing or certain things that will mean your livelihood. But, then one starts almost, I would say, at the same time as one usually would start at an office; and you are there then during that day, not a little bit, and then after two hours, something else. There's much too much of this going from one to the other, and I know that I'm at fault because I've said several times, if you want to work with something else straighten it out with the person who gave you the job first, then see if you can do something else. That was, of course, in the beginning, to find yourself a little bit more at home. At present time, rules are going to be tightened up. Really they have to be, because you don't know what it is to run around in the pasture. You think that is life. Life is also the responsibility of a Barn and to do things against the grain. Life is also an angry state, a state of rebellion against rules which you don't understand. And when you still wish to come in order to become more flexible within yourself and to have more opportunity to understand what it is to live you inner life, and not to be affected by the ordinary manifestations which, of course, in ordinary life throw you left and right.

The Barn is a place to learn about yourself psychology, about the different dexterities physically, and an intellectual capacity to be able to understand certain things you've never never understood before. This is the attitude of a school and it's a school without being a school; but you make that what is being taught. Now, I don't want to belabor it, it's already so much I've said about it. It struck me today very much. I'm sure we will be able to work it out, slowly, but very very persistently I will not allow you to sleep.

To a good weekend. (TOAST)

PART TWO

Well, it's the question when you come, how much do you think of work? What happens to you during an evening? It's not a question that you have to answer to me. What one finds for oneself is all the time, do I have a responsibility for my life, do I allow it, do I allow it to enter because I don't have to, I can deep on going. Ordinary life takes me up and up and there is ~~xxx~~ enjoyment in it. Why really bother? Why is it? Of course, when you have some problem and things that have to be solved in some way, it's logical that you think then of some kind of help, that you want to get, but maybe by reading a book, or taking a long walk may already disperse it. How much actually stays there as something that gnaws at you, that eats you up; something that you have to solve, that you know you must solve. And when your young, so much energy is there. You can run away from it. When you face in your youth the problems of when you get around 40 to 50, what is then your life going to be worth. The hum drum of an existence of that what binds you all the time. And you say, of course, professionally, how a job ~~xxx~~ you must have, or your work or respect, or a responsibility which you have-your children, it's right. That is ordinary life and you can keep on doing that and must. You must fulfill it, you have to-have to realize that only when you fulfill such obligations that you're ready for something else.

When you look at you're life as something that is a stepping stone towards something else later, do you believe in at least to certain extent, of certain things existing that you don't see, not with your eyes, and nevertheless exist? Like there are infra red rays which indicate heat and ultra violet which indicate chemical actions which you don't see it, you don't perceive with your sense organs. The limitations of the sense organs, the limitations of your body, we know that the limitations of your mind, we know that also. And all the time when I say I wish now something to be different, what is this kind of equipment that I have to

use in order to get to the point of, we call it, objectivity. Out of this it is something of a different level that is the way we define it. How do I get there? To hold on to something that is thrown to me from above so that I can catch on to that, and let God pull me up doesn't seem to be reasonable and I swim in this particular subjectivity. And with the best intentions, with the best world ahead of me, with all my effort, and I crewl or I swim around, and my mind returning to the same thing. Then I see something that is unusual, and I say, well, maybe that's it, maybe I wought to go there. And you postpone it, and then you know it, and you know what to do, and you don't do it, and for such a long time you keep on living with junk, and why, in God's name do you? Because it's so lovely? Because you are lazy? Because you don't really want to wake up? Is it really so? You don't want to solve certain problems that you would have to solve? Life's not going to be easier if you keep alive; and when yoh die, then, of course, you can show your shoulders, whatever, a and you can also say, I live my life in monotony, and I make adjustments and things don't bother me any more, so I go down in the level of my living, it's all right too. But where is the desire that I want to continue with that whatever I do, without having to knock my head against the wall; or seeing that I constantly loose more of the enthusiasm that I used to have when I was a little younger. I'm now talking of people going over into maturity, going over into a life where they become more responsible, where education and usefulness and so forth is a little bit past and they have already tasted many things and you do know this and that and so forth and now what...what are you going to do with the responsibility that you wish to take and that you can take, and what is the caliber of your interest? Where are you going? What is it that each day you make up your mind about and that you have still left a little desire of doing something or nothing anymore and just exist, and the body keeps on eating a little bit, and you think of the past and your sorry because when I was younger, then I had this and that, and why in God's mame doesn't

it come back? And of course I know they don't come back. You can sit for a long time, many years even, hoping, hoping for something that doesn't seem to exist anymore. You know it was there and why is it going? Why have you left it? Where has that left you? And what has it left in you at such a time. When you sit quiet, when you sit and talk to yourself, when you're not interfered with with anyone else, when you can relax at times that actually that what maybe still sensitive could come out of you, or rather could make itself known. That you're not so taken up by the ordinary world, which of course takes so much energy away from you.

How does one bring back for people who have lost the desire for life. Example? Perhaps. The knowledge that God exists, it doesn't help; it's the same thing as saying, my higher emotional and my higher intellectual body exists. It's of no use to me. I don't know it. It is useless to say it already was there; but now I know it because if it were there and you don't know it, but you know it now and it has no use for you. It's a theoretical question to talk about little I. It is there, but you don't know it until something happens, you're open, porous, so that then it can penetrate as it were. Or you may as well say that you creat it because for practical purposes it didn't exist before. What's the sense of saying God is dead when I am not in touch with him, or he with me, or when I don't pray, or when I don't feel it, when I don't have the knowledge or the experience of being there with God, with my I, with that what is God-like. What do I care about having magnetic center when I don't even pay attention to it? And it is such terrible trouble to find it and uncover it, but you see, out of that has to come a desire to live. It will not come out of ordinary life and it will not come from other people, and it will not come because of examples that you may see. It's all for you, outside of you. What is inside is that when you breathe and then you say, why do I keep on breathing? Why don't I finsih this

nonsense? Why do I allow myself to wish to continue to eat when I really don't care, and what is it that I protect? What is it in me that is there that I must know because if I don't know that there is life in me, why should I even protect it? This kind of things you don't understand quite, you see, because you still live in a subjective world and everything that you try to describe of objectivity, of the I, is still expressed in terminology of a subjective kind. The I is only an existence, the I is only an awareness, a recording, it is a statement of facts which are produced in some way or other in that I, and are lodged in that I recording. That is what is bound to you, like a recorder establishing a relationship between that what you say and the machine. And the little I establishes a relationship between the It which behaves and that what is recorded as a fact. And it is true that there is a relationship between the two and that one says the observer and the observed are connected, and that the pure objectivity would actually appear and be experienced if I could become one with that what I observe. But what becomes one with that what is being observed? Still my subjective description of my I. I do not have...made any attempts...I haven't made any attempts of making something objective. All I want to say that that what is now an I observes me, but observation is not as yet recorded correctly because it's still mixed with feelings; it's still mixed with associations in my mind. I say this because Krishnamurti used that kind of an image and from the standpoint of illustrating objectivity it is right, but from the standpoint of application it's wrong.

You try it as if you can. And that brings up the question of as if, because when I'm subjective and I keep on thinking about the possibility of an objectivity, all my thoughts remain subjective. And when I say the creation of the I which then functions becomes for me, first an as if condition, but as if does not last very long. When the as if is a working hypotheses, and the reality is the axiom, then the as if condition

starts to change into reality as soon as it receives the actual facts as objectivity observed, and immediately when that little I as if in existence starts to function because I have endowed it with the possibility of that kind of an extra creation for it, then immediately it changes over into something that is at least partly real, dependent on the absoluteness of the facts which are being received. The same way as a wording hypotheses as soon as I apply it in my theory becomes for me an axiom because that's all I have, but the axiom for me has an objective value because this is no longer the working hypotheses and still I keep on working with it until gradually this change is taking place between the one and the other, that is, I would almost say, the subjective concept of I and the objective reality of I. And the more I now record, recording on a tape, the dutch work is enbond, that what binds me. It's a different way of using a few words, recording as a chord, in it also it has a sound, that what is binding me to it, that is what belongs to it as a description of it in no uncertain terms. In terms that I can rely on, the as if changing over immediately at the point when something is received as an absolute. fact. Not all of it. It depends on how many facts are given, how long I want to remain awake, how much intensity I can put into this effort. So, you see, for practcal purposes it doesn't make any difference if it's already existing or not. God can come when you pray. God will be there when you are in a state, when you can recognize him, when you become a replica of what he is, when you are for yourself unified, when you have an attempt in yourself of wishing with your mind something that is that takes in that what you are physically and which is propelled, I always call it, which is made go as a dynamic force because of your real wish. Then you are one in that attempt and in that attempt you are awake, that is, the I is awake toward It and then you can say it is simultaneous, simultaneity would mean in this case that the I and It are the same and at that moment man as he is is God. And he loses it because he is dependent on the earth and the form in which he happens to be and God sometimes

doesn't want to be here.

If you understand this question of infinity, of how infinity is as a level of being and that it si is now even if you are finite in all your different factors, all your organs, are finite all the organs as they are now, they will all die. That what is still possible is life force, that will remain. That's why I say it is so important to understand your life as a part of something much greater, not even you r own little solar system but that what is really the center of yourself, it is that magnetism from where all things will go if you let it, and to which all things will be attracted if you allow that to operate. If you really want to live, you first have to understand and use yourself as life and that as life is infinite, that that life will not die; and that there are outside of us many things as forms of life, and forms of laws which we in our finite state with the mind the way it is cannot understand. When we talk about earthquakes and the earth and Mother nature and so forth, we do not know with our ordinary mind what is right. At most we know what happens to our body and the replica of that what takes place outside is a relult. That is, what we are is a result of what takes place outside. That's why I say it is necessary for oneself to work as much as one can when the conditions are diffeicult. I'm not closing my eyes to the different conditions which ever form they might take and even about that you can have all kinds of hallucinations, it will be like this or that. But what is needed is for mankind who knows is to work during such a time to become free from his body so that then whatever effect there may be outside, in the world will not affect it. This si how problems were solved because all we know is the necessity of coming to oneself in one's own reality and that is identical to the earth coming to it's reality. And that's all we say because we don't know what the brains of the earth are, but we know our own earth. We know our own brain. We know our limitaions, but we also know what is inspirational/ For oneself one can reach a state

of freedom , and in that you take everything that exists out side of you on the same kind of a basis. The angle is the same but the distence is different and therefor you cannot fathom what the distence is because the circumference of the circle is much larger and wider than that what is for your own, your own little circle. It is the planetay circle, it is the solar circle, it's the circle belonging to solar systems as a whole. It's a system of milky ways which are a circle. There are different rings like that and all of them are separted by means of certain quanta of objectivity. And that is all we can say because that is the way our minds is limited in expressing it. But in a feeling you don't need the words, an in that you will have every once in a while an intuitive knowledge. Knowing this is it and you know it and you cannot explain and you shouldn't explain. It is there and then it behooves you to become free to the extent that you are capable. To that extent at next week you should work. All of us work with great effort next week. If you wish, if you understand what is taking place, it is no nonsense. These are big changes of which we just have a little bit of indication here and there. And you don't need any weegie board for that. All you have to do is look around and see what takes place in the world now with all the different disagreements including, of course, war and the nonsensical statements that are being made putting a little solve on th wound, binding up a persons leg because it si bleeding and keeping the same blood circulating in that poor body.

What I mean is, and you know my meaning, that that what you are you have to consider, you have to come to a conclusion regarding that what you wish. What you want to do. Where your place is, and what you can then do in fulfilling the place where you must be. And where you have to pay until the place, the conditions or Mother nature releases you and gives you a license to go over into a new sphere opening the gate, as it were, and that you face every day whenever you can, whenever. Not all the time. Yor're 99% ordinary human creature and that is very demanding, and the 1% that

is very important in quality, the principle of that what is the essence of your life and to uncover it and to look at it every once in a while when you are by yourself, and then looking at that, and then realizing the form in which it is. The Five Strivings of which the first three refer to that and the other two is for your cosmic existence. When you know that even on earth you can be infinite, that even on earth you can be free, that even on earth you can say goodbuy if you wish. Gurdjieff talks about the Kundabuffer, he says, it was taken away and we are still living under the jallucination that it exists. Sometimes we say we are in prison and the door is closed but not locked. The attempt that you make to become objective is like the chichen in the egg. Work is trying to escape. Objectivity is outside, subjectivity is inside. How does a chicken know? Something in the chicken is still alive.

To that form of life. For tomorrow, the day after, all of next week, I hope you will be present to the beginning of your own soul.

If you still have any left, you drink. (TOAST)

THE END